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LOVE ILLUMINED

BY

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WITH AN INTRODUCTION

BY

THE REV. GEO. T. NEWCOMB, D. D.

"If we say that we have no sin, we deceive ourselves and the truth is not in us." —I JOHN i, 8.

"Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him."
—I JOHN iii, 6.



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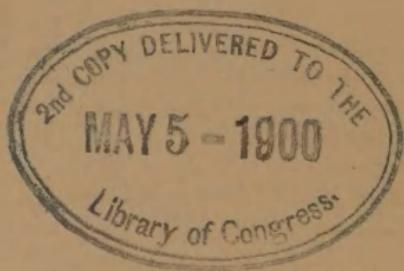
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To

THE REV'D BISHOP W. X. NINDE, LL. D.,

MY BELOVED TEACHER

OF FORMER YEARS, WHOSE DAILY LIFE
OF BROTHERLY KINDNESS AND SOULFUL LOVE

MOST FITTINGLY EXEMPLIFIED
THE BIBLE DOCTRINE OF HOLINESS,

THIS BOOK IS

AFFECTIONATELY DEDICATED

BY

THE AUTHOR.

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Introduction.

ANOTHER book on holiness ! Yes ; and this time it is one that will commend itself to every thoughtful Christian of every denomination. We rejoice that the author has learned the rare art of condensation. We find no superfluous matter. Padding has spoiled many a book which would otherwise have been excellent. There is none of it in these eight rich, luminous chapters. The title

fairly represents the character of the book. The subject of Perfect Love is really illuminated. A lucid, logical putting of this old theme causes it to shine with a new light. In the pulpit the *man* back of the sermon counts more than the sermon. This principle is especially applicable to authors of books on sanctification. One cares to know as to the life within the author. Having been associated as classmate during our student life, and as fellow-professor in theological school during the last ten years, I have such a knowledge of the author's life that it gave me genuine satisfaction to be invited to write an introduction

to his book. No more important theme can occupy the thought of Christian people of all classes and conditions. All God's children should see eye to eye concerning Christian experience. There has been a pernicious tendency to take sides and advocate extreme views. When the children of the kingdom assume the attitude of fierce debaters, the sons of the aliens rejoice. Irony, sarcasm, and ridicule should have small place in the literature of love. All our ministers should constantly manifest in their daily lives the mind of the Master, and faithfully present this great central truth of our holy Christianity, in sermon and song

and testimony, so judiciously as to give no occasion for offense to the weaker members of their flocks, and yet so earnestly as to mightily lift all their people to higher levels of Christian experience. Every member of every Church should cease to cavil or doubt or compare self with some other man, and seek daily to come up to the full measure of the stature of the fullness of Christ, and do all in his power to help others up. I believe the very general reading of "Love Illumined" will do much toward bringing this to pass. Therefore I bespeak for it a prayerful perusal by thousands of people of every name, confident that

all who thus read will be drawn
closer to the heart of the Eternal,
and made larger in soul and more
efficient for service thereby.

GEO. T. NEWCOMB.

'T IS done! Thou dost this moment
 save,
With full salvation bless;
Redemption through thy blood I have,
 And spotless love and peace.

—*Charles Wesley.*

WHAT nothing earthly gives or can
 destroy,
The soul's calm sunshine, and the
 heartfelt joy,
Is virtue's prize.

—*Alexander Pope.*

Preface.

FOR several years a deepening conviction of the importance of the Bible doctrine of holiness has impelled me to write a book upon the subject, which should adequately embody the theme, and yet avoid prolixity. But the more profound became this conviction, the more pronounced became my sense of restraint, in view of the inherent difficulties attending any treatment of the topic. and also

because of the numerous books, good, bad, and indifferent, already published. But finally, I have undertaken to set in order a few thoughts concerning Holiness, Sanctification, Perfect Love, Perfection, Purity; this much-named and little understood, oft-defined yet never defined subject.

My reluctance to write upon this theme has not been due to lack of love or thought along this line. On the contrary, it is a subject which has filled my whole soul many hours of many days, since the glad day, more than twenty years ago, when, after weeks and months of painful drifting, I came to safe and, as yet,

never-failing anchor in the harbor of rest-filled peace, and one which constantly increases in interest with every added year of life and every increment of growth in grace. Nor has my hesitancy been due to lack of formulated thought thereupon. On the contrary, I have long since laid down my premises and drawn my conclusions.

Please observe, I say *my* premises and *my* conclusions. No ministerial "we" will answer here. In regard to this subject, as in regard to some others which lie too deep within the arcana of the individual soul to suffer themselves to be uncovered to a second party's

gaze, I hesitate to either postulate or conclude for any being except myself. Yea, more; I do not always consciously formulate my thought even to myself in words; or at least not in words such as I would venture to speak out into other ears, or leave other minds to build out of them a structure which should be labeled "G. E. Ackerman's experience."

The deepest emotions of the soul are voiceless. The deepest experiences refuse to be defined. Certainly no one who reads this book will deny these statements; for none but the prayerless or shallow soul has failed to realize their truth; and such are not

wont to indulge in this sort of reading.

How often, even in the very infancy of our religious experience, have we felt, yea, said, "I can not tell it!" How often, even in secret prayer, when trying to tell the Savior of our love for him, have we said in our souls, "O, I can not express it!"

Surely, then, I can not hope to, in any sense, completely transfer my thought to the reader; but I *do* indulge the hope that many who may have felt disturbed and almost discouraged because they could not "tell all about sanctification," may be set at rest and encouraged by knowing that one

who believes fully in the doctrine as he finds it in the Bible, and who has studied it faithfully for a score of years, finds abundant reason for great carefulness of speech and the utmost reserve of manner in presenting it, even to those who have declared that they "expect to be made perfect in love in this life," and are "groaning after it."

I also hope that some, who, because they could not speak as clearly, strongly, and confidently as the specialists, have refrained entirely from declaring this blessed doctrine, may be encouraged to tell it out as best they can; for surely we should not allow our-

selves to be so inconsistent as to refuse to teach a doctrine because certain unwise advocates abuse or distort it. Neither should we be guilty of the folly of refusing to proclaim a truth until we fully, completely, *exhaustively* understand it. Such folly would close the lips of most, if not all, who flock to our altars for regeneration, and would forbid the presentation of many of the deeper truths of Christianity.

Much less should we refuse to speak through fear of being misunderstood. This might have closed the mouths of even the apostles, inspired though they were.

But we *should* refrain from dogmatizing, and, above *all* things, watch and pray lest our most holy thoughts be rendered unholy by that most insidious and subtle sin, spiritual pride.

Go forth, then, little book, thou child of many prayers, and may the Holy Spirit give unction and power even to thy cold dead pages, so that thy words may *live* and *shine*, and dispel from thousands of inquiring minds the last remaining mists of doubt, flooding their inmost souls with such a radiance from the Eternal Glory as shall go with them to the end of life's pilgrimage, ever increas-

ing in light and warmth till it
mingles at last in the all-compre-
hending radiance of heaven!

G. E. ACKERMAN.

U. S. GRANT UNIVERSITY,
CHATTANOOGA, TENN., Feb. 1, 1900.

LOVE understands love; it needs no talk.—*F. R. Havergal.*

WORDS can scarcely ever be long impersonal. Christ himself was a Word, a Word made flesh. Make his words flesh; do them, live them, and you must live Christ.—*The Changed Life.*

AND for their sakes I sanctify myself, that they also might be sanctified through the truth.—*Jesus Christ.*

SINCE Thou wouldest have us free
from sin,
And pure as those above,
Make haste to bring thy nature in,
And perfect us in love.

—*Charles Wesley.*

CHAPTER I.

Thought Vehicles.

WORDS are said to be “fossil thoughts.” Too often, alas! they are such. The life, if ever present, has departed.

Words should, however, be the embodiment of living thoughts, conveyers of mental entities, quick with intellectual being. Such they are when used aright; hence their content is not a fixed quantity.

Living entities change. Only dead forms cease to be formative. Definitions which were once definitive, no longer suffice to define. Many disputants would come speedily into perfect accord if they would but agree upon the meaning of terms.

Words are, in many instances, not only ambiguous, but present a very different meaning to one person from what they do to another.

These facts, patent as they are to every thoughtful reader, have been utterly disregarded by many writers and speakers on the subject of Perfect Love.

The Scriptures seem very plain

and explicit, and some special advocates present them with a "*sangfroid*" which seems to say, "The whole matter is all exceedingly simple." What *is* the use of having any trouble as to the meaning of such plain words as—"And the very God of peace sanctify you wholly;" "Be ye holy, for I am holy;" "And every man that hath this hope in him purifieth himself even as he is pure;" "But if we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin;" "Whosoever is born of God doth not commit sin: for his seed remaineth in

him, and he can not sin because he is born of God."

We gladly admit that this language is very plain, *so* plain that it would seem impossible for any clear-headed reader to mistake the meaning, and then we immediately think of other passages equally plain, and apparently unmistakable as to their meaning; such as, "If we say that we have no sin we deceive ourselves, and the truth is not in us."

The words *seem* contradictory, and we are set on inquiring as to the various meanings of words. What *are* words *any* way? They are signs of ideas, which ideas seek expression. Ideas of con-

crete, material entities, or things, usually find adequate word-clothing, "ready-made" and a "good fit." Not so with mental and spiritual entities. States of consciousness are variable in different persons. Yes, variable in the *same* person at different times.

The word dress that fits joy in A. will not fit joy in B.; and, what is *more* confusing, the word dress which completely fits joy in A. to-day is quite apt to be either too large or too small to-morrow.

Let no reader, however limited his acquaintance with the technical terms of mental science, imagine that such words as "entity" and "states of consciousness" are

beyond his grasp. They are very simple terms, resorted to for the sake of clearness. The word “things” has been used so indiscriminately that confusion of thought often results. We apply it freely to all material objects, but hesitate when speaking of the immaterial; although St. Paul, an acknowledged master of language in its finer distinctions, did not hesitate to speak of spiritual things: “For, if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.”

It seems slightly incongruous, however, to speak of spiritual

“things,” because the spiritual is not substance in the sense of material; hence the resort to the word “entities.” As to its root meaning, it is exactly the same as “thing,” coming as it does from the Latin *ens—entis*, thing, which, as every reader acquainted with Latin recognizes, comes from the verb form, *esse*, to be.

For material things we have all sorts of generally understood weights and measures; and, ordinarily, when A. says to B. “Give me ten pounds of sugar,” B. knows exactly what A. means; that is, A. transfers his idea to B. in its entirety. There is no unexplained remainder untransferred. But,

suppose B. is a man who never saw steelyards or scales or balances, nor knew anything about measuring quantity by pounds, how about the transfer of A.'s thought to *him*? We see at a glance that the previous complete knowledge of the meaning of pound possessed by Mr. B. No. 1, had a very vital relation to the getting of A.'s thought into his head; for A. might talk himself hoarse, saying, "Pounds, *pounds*, POUNDS," to Mr. B. No. 2, but would put no least modicum of thought into *his* head.

The same is true of a simple substantive. Take the very common word bread, for example.

The meaning transferred to any given person when that word is pronounced depends upon his knowledge of the article; depends upon what "measuring-lines" he has lain upon it.

To the man accustomed to eating the various kinds of bread—wheat, rye, corn, et cetera—gotten up in all styles of the bread-making art, the word bread conveys a very comprehensive and somewhat complex generalization. To the man who never tasted, or even saw, any bread except "corn-dodgers" the word bread conveys a very limited notion.

Now, take a step farther, take an abstract noun of the most

common sort, for example, "sweetness."

The mental content, or in more common language, the body of thought, transferred from my mind into the mind of any company of ordinary listeners when I say "the sweetness of food" is far greater than would be transferred into the minds of an equal number of persons who never had tasted any article sweeter, for example, than ordinary milk.

Let us apply the same reasoning to mental entities. Immediately we shall discover that the difficulty of accurate communication of thought is greatly increased. The reason will readily

appear when we note the fact that here nearly all the nouns are abstract, and the adjectives partake of the same nature.

How different the thought conveyed by the word "skillful" to the mere apprentice, from that conveyed by the same word to the master mechanic!

Compare the sophomore's content in consciousness when spoken to of "brilliancy" with that of the mature and polished orator. Speak to an ignorant horse-jockey about "shrewdness." How large a part of its meaning to the astute politician have you communicated to said jockey?

Now, if it be confessedly diffi-

cult to make known our thought to others in the material and intellectual realms, how vastly more difficult must it be when we rise to the moral and spiritual realm! Here we get above and beyond all our concrete measuring instruments; and even our mental word-measures fail us. Resort is, of course, had to figurative and even materialistic language.

Such resort is inevitable. The more intense the speaker, the more realistic his figures.

The deeper the spiritual tone, the heavier the coloring. Nor is this born of the enthusiasm of extemporaneous address, for it belongs alike to written language.

One can not read any book on the subject of holiness without finding its pages fairly teeming with figurative language. Hence the importance of making sure of the purport of our word-dress before entering up a verdict as to that which it may or may not contain.

HOLINESS is power. It utilizes ability, fertilizes the soul, and energizes the whole man. Holiness is God's power with man, and man's power with God. Without holiness we are weaker than a bruised reed; with it, we are like an impregnable and well-garrisoned fort, which will stand unharmed the hottest siege; at the same time raining like a hailstorm red-hot balls from the magazine of the gospel on an armed world against Christ.—*Wilson.*

THE serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—*Beecher.*

FOLLOW peace with all men, and holiness, without which no man shall see the Lord.—*Hebrews xii, 14.*

BELIEVE, and show the reason of a man;
Believe, and taste the pleasure of a God!
Believe, and look with triumph on the
tomb. — *Young.*

CHAPTER II.

Scripture Usage and Its Warning.

THE inspired writers endeavor to explain spiritual entities by material. One can not spend a single hour in a careful examination of his Bible, concerning sin and salvation, depravity and holiness, without becoming deeply impressed with the laboriousness of the effort to express the inexpressible; to define the spiritual in

terms of the material; to put heavenly realities into earthly measures.

The Psalmist prays, “Wash me thoroughly from mine iniquity, and cleanse me from my sin;” “Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow.”

Paul, speaking to the Corinthians, says: “Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of you; but ye are washed,

but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Again he says, speaking to the same people : "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

In Ezekiel xxxvi, 22, *et seq.*, we read : "Therefore say unto the house of Israel, Thus saith the Lord God ; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanc-

tify my great name which was profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

John says: "And every man that hath this hope in him puri-

fieth himself, even as he is pure."

In Leviticus viii, 10, 12, we find : "And Moses took the anointing oil and anointed the tabernacle and all that was therein, and sanctified them, and he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot; to sanctify them, and he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him."

Thus we might continue through many pages quoting and collating passages containing these and similar words, signifying the getting rid of something bad.

Every studious reader of the Bible knows that it literally *abounds* in such references.

Now, I ask the reader to note carefully that these words "cleanse," "sanctify," "purify," and the like, are used in some passages to indicate what God does for man, and in others to indicate what man does for himself. Yea, more, to indicate what God does for *himself*, as quoted above. Yea, yet *more*, to indicate what is done for material things, for utensils of various kinds.

The very same Hebrew word is used when the inspired writer speaks of the sanctification of articles in the tabernacle, which is

used when he speaks of the sanctification of the priest.

The “*inspired* writer,” mark you; not some careless author, or hurried editor, or impassioned speaker; hence we should not censure our friends who, in their zeal to elucidate this glorious doctrine, make use of these terms—iterating and reiterating them—testifying, praying, and singing of “*cleansing*,” of “*washing*,” of being made “whiter than snow,” of “*purified hearts*,” of “*sin uprooted*,” of the “*least and last remains*, or *dregs*, of sin having been purged away.” By no means ought we to censure them; even in our thoughts we must not, for

we use such words ourselves, and have been using these and similar terms ever since our conversion ; and even the inspired writers—yea, even Christ himself—used them.

LOVE is the golden chain that binds
The happy souls above;
And he's an heir of Heaven who finds
His bosom glow with love.

—*Joseph Swain.*

My whole heart has not one single grain, this moment, of thirst after probation. I feel alone with God; he fills the whole void; I have not one wish, one will, one desire, but in him; he hath set my feet in a large room. I have wondered and stood amazed that God should make a conquest of all within me by love.—*Lady Huntingdon.*

HE prayeth well who loveth well
Both man and bird and beast,
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

—*Coleridge.*

CHAPTER III.

Word-Dress in Testimony and Prayer.

CARELESSNESS in the use of words is the bane of both readers and listeners. Youth attributes said carelessness to children, maturity to youth, piety to worldliness; all of us forgetting the "beam" in our own *tongues*. We who are scandalized by the prolific flow of adjectives and misapplied substantives, as we listen

to the conversation of a bevy of school-girls, little dream that often, even in prayer and Christian testimony, we manifest but little greater carefulness of speech.

Moreover, even when we exercise the greatest care, the very intensity of our desires often leads to exaggerated forms of expression. Hence, we purpose always to remember, when we use the terms "cleansing," "sanctifying," "purifying," and so forth—and we would humbly beg the extremists to remember—that in the use of all such words we are simply endeavoring to express spiritual experiences in material terms, simply making an effort, more or less

labored as the case may be, according to the intensity of our thought, to clothe mental concepts in physical word-dress; which, as explained in the previous chapter, must inevitably result in great differences between these concepts when they have reached other minds.

We would earnestly exhort every one, ourself included, to remember that, even when we pray, "Wash me thoroughly from my iniquity," we are simply trying to say what we can not interpret even to ourselves; but we have the sweet consciousness that the All-wise God to whom we pray understands what we mean. *He*

knows, and *we* know, that iniquity is not dirt, is not grease, is not even tar or soft-coal soot, so hard to get rid of, and that we so eagerly desire him to wash us thoroughly from.

When we pray, “Take out of my heart the very roots of evil,” we know that evil is not a tree with roots, or even a rankly-growing weed, but we rely on Omnipotence to translate our figurative language.

When my brother says in class-meeting, and his daily life says the same—and no fair-minded man will deny that there are many such men, even in this sinful world—“The blood of Jesus Christ cleanses

me from all sin," I believe him, and my whole heart says, "Glory to God for such a Savior!"

I think I understand his language, having learned of the same Teacher. In the early years of my Christian experience I could not have understood it, even as the unconverted man can not understand the language of justification.

Remembering this, and knowing that multitudes of excellent Christian people might fail to understand my language, I am quite apt to be very cautious in the use of these strong words. I am cautious in the use of them, because, while so expressive and so pre-

cious to use when talking to my own soul and to my Savior, who understands just what I mean, they are liable to be, not only imperfectly understood, but misunderstood. If misunderstood, some honest, burdened spirit may be hindered instead of helped. Thus my testimony, given with an overflowing, all-pervading love for Christ and all my brethren, and with the one absolutely unmixed motive to glorify God and help my fellows, may, notwithstanding all this love and good intention, do harm instead of good.

But shall I refrain from telling what God has done for me? Most emphatically, No! As a lay

member of the Church, shall I withhold my testimony to a complete salvation? Most emphatically, No! As a minister of the gospel, shall I fail to preach a full salvation? As emphatically, No!

But let not any man presume to dictate to me the words by which I shall endeavor to voice this unvoiceable experience, and lead those, for whom I must in some sense answer at God's bar, into that holiness of life which I understand to be the purchased privilege of the sons of God.

Let no man censure me for failing to formulate with absolute logical precision a definition, for

example, of depravity. The Bible does not do it.

Nor will I censure any man for claiming absolute clearness of view, and the ability to put that view into words, which, to him, express the whole thought. I will not censure him for even thinking that every genuine Christian ought to understand *his* definitions and come to *his* completeness of vision. But I must ask him, on his part, not to discount the genuineness of those of us who prefer to acknowledge that we can not, with absolute clearness, apprehend the *nature* of depravity.

Now, if absolute clearness of

view as to the nature of depravity, concerning which most men know so much, be impossible, how about absolute clearness of view concerning the nature of holiness, concerning which most men are quite willing to confess themselves but imperfectly informed?

I FIND the great thing in this world
is not so much where we stand, as in
what direction we are moving. To
reach the port of Heaven we must sail
sometimes with the wind, and some-
times against it; but we must sail, and
not drift, nor lie at anchor.—*Oliver
Wendell Holmes.*

AND every virtue we possess,
And every virtue won,
And every thought of holiness
Is his, and his alone.

—*Harriet Auber, Alt.*

HOLINESS is the architectural plan
upon which God buildeth up his liv-
ing temple.—*Charles H. Spurgeon.*

ALL fruits grow—whether they grow
in soil or in the soul. No man can
make things grow. He can get them
to grow by arranging all the circum-
stances and fulfilling all the condi-
tions. But the growing is done by
God.—*Pax Vobiscum.*

CHAPTER IV.

Addition and Subtraction.

GOD says, "Be ye holy, for I am holy," thus offering as a reason for holiness in man the holiness of God. In fact, we have no other means of measuring this august, all-comprehensive term.

According to a man's conception of God will be his conception of God's holiness. With *our* views of God we think of his ho-

liness as being, at least, absolute sinlessness. But is holiness not *itself* an entity, a somewhat? Is it merely an absence of something? Does the *minus* sign properly and exhaustively represent this crowning attribute of God and man?

We are informed that man was made in the image of God. We infer, then, that intellect, sensibility, and will, in man, are the same in *kind* as in God. The difference is quantitative, not qualitative.

If this inference be valid—and it has never yet been invalidated—it must follow that justice, goodness, righteousness, and holiness are all of the same *kind*.

ness are the same in *kind* in man as in God. The difference is in degree, not in essence.

Did God put any sin, any depravity, into Adam when he made him? Does the *plus* sign properly and exhaustively represent this ever-present attribute of the natural man?

To ask the question is to answer it; for God can not be the author of sin. Moreover, he pronounced the man he had made in his own image "good." Afterward, yielding to temptation from without, he became bad. He sinned. He became depraved.

Now, what do we mean by this? Was something added to Adam

which we label depravity? Was this something a growing, self-propagating entity or thing, like tubercles in the lungs, or cancer in the flesh?

If we answer "yes," and follow our "yes" to its logical conclusions, we shall find ourselves inextricably entangled in a maze of metaphysical contradictions. And yet an affirmative answer seems called for by the materialistic terminology of much of the language concerning holiness. But it is *only* seems. Those who use these words so freely and emphatically, putting upon them the heaviest possible physical coloring, do not intend thereby to adopt any

such theory of depravity. We find no fault with their language, but we beg of them to have charity for us in our failure to gain perfect clearness of conception as to the absolute content of either sin or its opposite, holiness. Not merely *we*, but the wisest, saintliest, profoundest, most mature thinkers who have ever written on this subject, have freely acknowledged failure herein.

We turn to Foster's "Christian Purity," and find him saying: "Every effort I have made to define clearly to my own mind precisely what is meant by 'sin in believers' has deepened the conviction that the subject is one of

manifold difficulty, and about which there is great confusion of thought. I find evidences of obscurity in all the writings about it. The most eminent divines are not clear. They all agree in the fact, but when they attempt to explain they become confused. The difficulty is to make plain what that sin is from which Christian men are not free, which remains *in*, or is found still cleaving *to*, believers; how to discriminate between the *some* sin that is removed in regeneration, and the *some* sin that remains."

And it is just around this point that revolves the whole question of entire sanctification, both as

to what it is and its possibility.

We hear the now sainted Miley say: "Depravity is a moral state of the soul, not a substance within it. These facts should not be overlooked in the treatment of entire sanctification. They clearly show that whatever the certainty of its possibility, or even of its actuality, the nature of it can not be directly apprehended in thought."

We turn to that other prince among thinkers and saint among earth's sanctified ones, Miner Raymond, and he tells us that "sanctification being a matter of experience, and therefore known

only by experience, and being variable, different in different persons, and in the same person at different times, is incapable of logical definition ; that is, the precise idea can not be revealed to one otherwise ignorant of it by any formula in language. This evidently pertains to the nature of the case ; it is not peculiar to that which is called Christian perfection, it belongs as well to regeneration, to all varieties of constitutional character. Mental status is not definable in logical terms.”

But we should keep constantly in mind the fact, that failure to exhaustively comprehend a truth is no argument against that truth.

This is a fundamental principle in all philosophy, and it is folly of the most mischievous sort to refuse to believe in holiness, as plainly set forth in the Bible, on the ground of inability to accurately define or fully understand it. Such an attitude on the part of those who object to the positive teaching of holiness may seem more modest than the attitude of those who would compel all Christians to accept their extreme definitions, and give holiness testimonies in their words and phrases; but both are alike contrary to the teachings and example of our one infallible Pattern.

We can not explain depravity as to its nature, but we have some knowledge of its effects. Seeing clearly all the symptoms, we justly conclude that the disease is present. It is known by its fruits.

We can not explain regeneration as to its nature ; but we have some knowledge of its effects. It is known by its fruits.

We can not explain sanctification as to its nature ; but we *can* and *do* recognize its fruits. No man can, with reason, deny the existence of these fruits. Neither can he, with reason, refuse to acknowledge the existence of the tree.

The *fruits* of holiness are ob-

jective, outward, seen in the life. The *tree* of holiness is *subjective*, inward, pertains to the character. The same is true of regeneration.

If we would arrive at any degree of clearness concerning this spiritual work, wrought in the deepest recesses of man's nature, we must consider it under these two aspects.

I SAY that man was made to grow,
not stop.—*Browning*.

HOMINES ad deos multa re propius
accedunt, quam salutem hominibus
dando.—*Cicero*.

YES, peace is something more than
joy,

Even the joys above;
For peace, of all created things,
Is likest Him we love.

—*F. W. Faber*.

GOD is love; and he that dwelleth
in love dwelleth in God, and God in
him. Herein is our love made perfect,
that we may have boldness in the day
of judgment; because as he is, so are
we in this world.—*St. John*.

CHAPTER V.

The Twofold Nature of Sanctification.

THE work of regeneration is synergistic. Both God and man have a part therein. Grace is given according as grace is used. Salvation is inwrought by the Holy Ghost, whereupon the new-born believer works out his salvation. The same is true of sanctification. For, in the last analysis, regeneration and sanctifica-

tion are the same in essence. The difference is one of degree, not of kind.

All careful writers on this subject—John Wesley included—*have held*, and *do hold*, that regeneration is initial sanctification. They agree in regard to the beginning, but disagree in regard to the time, circumstances, and mode of the completion.

That “regeneration,” being “born of the Spirit,” being “made a new creature in Christ Jesus,” in a word, that conversion, genuine, thorough-going conversion, may be, and very generally *is*, an instantaneous work, no matter how long or how painful the soul-

struggles during the period of preparation, commonly termed conviction, is very generally conceded. This is a subjective work, wrought in the character by supernatural power.

That the transformation of the daily life, the putting away of all that savored of the unregenerate state, and the taking on of the graces of the Christian life, is *not* instantaneous, is likewise generally conceded. This is an objective work, wrought out in the life by the combined agency of man and his Maker.

The Scriptures plainly teach these truths concerning regeneration, and the experiences of mul-

titudes agree fully with the teaching. The witness of the human spirit, though not initially authoritative, is confirmatory.

Now, the Scriptures plainly teach the same truth, in this particular concerning *entire* sanctification—the completed work—that they do concerning *initial* sanctification, the begun work, or regeneration. And the testimonies of goodly numbers agree fully with the teaching. They affirm that they came to a point in their religious experience, some length of time subsequent to conversion, where, in an instant of time, they came into a conscious experience of cleansing from sin. They also

affirm that this was a work wrought in their characters by supernatural power, and that, after that inward cleansing, the maturing of Christian experience, the putting on of the completed graces of the perfected life, the perfecting of holiness in the fear of God, has gone steadily on through the years. In regard to these testimonies we say the same as in regard to the former. The witness of the human spirit, though not initially authoritative, *is* confirmatory.

Let us, then, keep plainly in view the fact that sanctification in the character differs from sanctification in the outward life.

But while we are holding fast

to this distinction, let us beware lest we make of them two separate and not necessarily connected works, instead of one work of a twofold nature. Some have done this, and gotten into utter confusion.]

Sanctification of the life will inevitably follow sanctification of the nature unless voluntarily hindered. We grant that it *may* even be contemporaneous with it, just as, in the order of thought, justification *precedes* regeneration, although ordinarily the two are so joined in time as to be inseparable in the experience of the young convert. If regeneration does not, in any given case, occur at the

instant of justification, it will inevitably follow, unless voluntarily hindered; for God makes no mistakes. He never justifies the seeker until his condition warrants it, and that condition must result in regeneration unless it be changed by the seeker himself.

On this question as related to *initial* sanctification all parties to the present discussion substantially agree. Why may we not with equal unanimity agree concerning the completed work? If entire sanctification in the life does not, in any given case, occur at the instant of entire sanctification in the nature, it will inevitably follow, unless voluntarily

hindered; for God makes no mistakes. He never sanctifies the seeker after holiness until his condition warrants it, and that condition *must* result in holiness of life unless it be changed by the seeker himself.

I am persuaded that just here is where many honest, deeply devoted, thoroughly conscientious Christians get befogged. They fail to give diligent heed to this twofold aspect of Bible holiness. They can very readily see how the instantaneous work of the Holy Spirit, performed at the moment of justification, may be undone by the justified person, either immediately thereafter or a

long time subsequently ; but they fail to see how the instantaneous work of the Holy Spirit, performed at the moment of the sanctification of the nature, may be undone by the sanctified person, either immediately thereafter or a long time subsequently. This failure need not be a cause of wonder. We have come to *expect* backslidings on the part of young converts ; and so an explanation soon formulates itself in our minds. But we have no explanation ready when a mature believer seeks, earnestly and publicly, the blessing of holiness and obtains it, and then lapses into his former state of re-

ligious experience, or even lower. By *such* a backsliding, even our sense of the fitness of things, and much more emphatically our *moral* sense and our whole religious nature, is shocked. No wonder that in this condition many good and charitable persons conclude that the man's professed experience was not genuine.

But this sort of conclusion is not legitimate. Every man knows that the same sort of reasoning would lead us to declare that the convert who falls was never converted.

But we *do* wonder that any thoughtful Christian should conclude from such lapses that there

is no such experience as sanctification of the nature. This is a far more serious matter than concluding that a given case or a thousand cases were spurious. As well might he conclude from the lapses of converts that there is no such experience as conversion.

"Ah! but," he says, "I *know* there is such a blessing as conversion, for I have myself experienced it."

"You *know* it, do you?" we reply. "Well, that is because you are on the inside. How about the multitudes of the unconverted who are on the outside, who stand in a similar relation of lack of

personal knowledge concerning conversion to that in which *you* stand concerning sanctification?"

They say, "Explain to us what you mean by conversion?" You set to work to explain, and you find that they do not understand the language. The more you multiply words, the more confused they become; and, if you would freely confess it, the more inadequate do your materialized, earthly, physical words seem to *you*, when applied to the simple yet all-comprehending subject of the new life in Christ Jesus. Finally you say: "O, it is *so* simple! I can not define it. It is beyond expression; but it is perfectly

plain and simple. Just come and see."

Thus you, standing on the outside as to an experience of sanctification, say to the professors thereof, "Explain to me what you mean by sanctification;" and they set to work to explain to you, but the more they multiply words the more confused you become; and, if they would freely confess it, the more inadequate do their materialized, earthly, physical words seem to themselves when applied to the simple yet all-comprehending subject of the completed life in holiness. Finally, if they are wise, they say to you: "We can not explain it; but to us it is all

as plain as the light of day. Just come and see." If they are *un*-wise, they will multiply words to no purpose, assume a completeness of conception and a definiteness of definition which are as impossible as they are absurd, and probably leave you in a confused state of mind and a far from improved state of religious experience, unless, perchance, you throw yourself unreservedly into God's hands, and he does the work for you in spite of their unwise teachings.

But now shall we, because of our confessed inability to explain regeneration or initial sanctification, cease to call sinners to re-

pentance, and to promise them new hearts on compliance with the terms, according to the best understanding they can obtain? Most assuredly not.

Of course all readers agree with me in this. Well, then, shall we, because of our confessed inability to explain *entire* sanctification, cease to call our fellow Christians to a perfect inward cleansing, and to promise them sanctification of their natures on compliance with the terms, according to the best understanding they can obtain? Most assuredly not. I trust that all readers agree with me also in this.

"It is a philosophical as well as Scriptural truth that if Christ can save from sin at all he can save from all sin. He can sanctify his people wholly, in body, soul, and spirit. He redeems such as trust in him from all iniquity, fills them with all the fullness of God, keeps them from falling, and presents them faultless before his presence in glory with exceeding joy."—*J. H. Potts.*

'T is heaven alone that is given away,
'T is only God may be had for the asking;

There is no price set on the lavish summer,

And June may be had by the poorest comer. —*Lowell.*

BE ye therefore perfect, even as your Father which is in heaven is perfect.—*Jesus Christ.*

AND I, who dare thy Word believe,
Without committing sin shall live,
Shall live to God at last.

—*Charles Wesley.*

CHAPTER VI.

Is Holiness Possible?

THE fact that St. Paul, one of the greatest of thinkers, and, moreover, inspired by the Holy Ghost, prayed that the Ephesian Church, in the crudeness of their Christian life, might come into this fullness, is certainly sufficient warrant for the expectation that Christians with present-day privileges *may* attain thereunto, and should be urged so to do.

Not only does he pray that they *may*, but he ascribes to God ability to "do exceeding abundantly above all that we ask or think," and, on the strength of that ability he ascribes to him "glory in the Church by Christ Jesus."

Likewise he prays for the Thessalonians : "And the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

No believer in inspiration can reasonably doubt the inspired character of these prayers. Certainly in such solemn utterances,

if anywhere, inspiration must have guided, and he could not have asked an impossibility.

Moreover, he immediately adds the affirmative statement : " Faithful is he that calleth you, who also will do it."

Please note also that this last plain and explicit petition, having for the above reason all the force of a direct doctrinal statement, covers both the subjective and the objective features, namely, sanctification of the character and sanctification of the life; holiness as to what man *is*, and holiness as to what man *does*.

Many excellent Christian people of various denominations deny

the Wesleyan doctrine of sanctification *in toto*, claiming that the entire work is done in regeneration. They tell us that when a man is converted, he is a Christian, a child of God, an heir of heaven, and that is all there is of it.

When we talk of the incompleteness of the work at conversion, they ask with emphasis, "Does God bring into being imperfect or sickly children?" and, having asked the question, they assume that they have answered it with a most emphatic negative, postulating that God does nothing imperfectly, and failing to distinguish between *doing* and *permitting*.

But we demur, and cite them first to the analogies of nature, where are seen many sickly children; and, secondly, to the manifest facts in the case, to the multitudes of Christians who, though having a clear evidence of regeneration, are equally certain that they have strong propensities toward evil and many sharp conflicts with the old self.

But here, as in most disagreements between honest thinkers, the mischief doubtless arises largely from imperfect conceptions and inaccurate words. We by no means affirm that *all* children are sickly, because we know that *some* are. Yet it would seem

that many of the advocates of what they please to call “the Wesleyan doctrine of Christian perfection” would have us thus believe and affirm. They seriously belittle regeneration, claiming that it is a very insignificant matter ordinarily ; that much of sin remains, which must be gotten rid of at some subsequent moment by a distinctive “second blessing.”

These extremists of both parties have much of truth, and are doubtless sincere ; but they are in the attitude of fierce debaters, and, apparently, can see only one side. If they will take the whole of Scripture on this subject instead

of “proof-texts,” so-called; they will come nearer together; and, on the one hand, will admit that the Scriptures teach, and experience proves, that regeneration and entire sanctification of the nature *may* take place at one and the same instant, although not ordinarily so; and, on the other hand, will admit that the Scriptures teach, and experience proves, that in most instances there is much to be done, even by the Holy Ghost, after conversion.

Wesley himself had these extremists to meet, and sometimes put the matter of sin in the regenerate in altogether stronger terms than conduced to clearness.

Doubtless his putting of the case received some coloring also from his thorough indoctrination in the creed of the Episcopal Church. During all his early years his views of conversion were very inadequate, and even harmful. Read his sermon on "Sin in Believers," and you will conclude that he considered regeneration of very small consequence, except as a mere change of purpose or formal profession of faith. Read his sermon on "The Marks of the New Birth," and you will conclude that he considered regeneration a most thorough and searching work. In the former he seems to have had in mind the Anglican

Articles, one of which plainly states: "And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin."

The traditional belief in baptismal regeneration manifests itself very plainly in all this, as also in the Westminster Confession of Faith, wherein, at chapter vi, we find the following: "This corruption of nature during this life doth remain in them that are

regenerated, and although it be through Christ pardoned and mortified, yet both itself and all the motives thereof are truly and properly sin."

Of course, such views are exceedingly mischievous. They certainly are not Biblical; and, as already stated, Wesley entirely discarded them in all his later writings.

In his "Plain Account" he says: "Mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love; nor, therefore, in the Scripture sense sin. To explain myself a little further on this head: *First.* Not

only sin, properly so called (that is, a voluntary transgression of a known law), but sin, improperly so called (that is, an involuntary transgression of a Divine law, known or unknown), needs the atoning blood. *Secondly.* I believe there is no such perfection in this life as excludes those involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality.

Thirdly. Therefore, ‘sinless perfection’ is a phrase I never use, lest I should seem to contradict myself. *Fourthly.* I believe a person filled with the love of God is still liable to these involuntary

transgressions. *Fifthly.* Such transgressions you may call sin, if you please; I do not, for the reasons above mentioned."

In Vol. VI of his Works he gives us some of his most mature thoughts on Christian Perfection. He says:

"1. By perfection I mean the humble, gentle, patient love of God and our neighbor, ruling our tempers, words, and actions.

"2. I believe this perfection is always wrought in the soul by a simple act of faith, consequently in an instant. But I believe in a gradual work both preceding and following that instant.

"3. I believe this instant *gen-*

erally is the instant of death, the moment before the soul leaves the body. But I believe it *may* be ten, twenty, or forty years before. I believe it is usually many years after justification ; but that it *may* be within five years or five months after it. I know no conclusive argument to the contrary."

With this teaching the Scriptures agree. This is far removed from the extreme views of the specialists. Absolute annihilation of the deranged mental powers, and equally absolute annihilation of the perverted affections, including annihilation of all capacity for evil, can not be found

in either John Wesley's teachings or in the Bible.

Necessitated justice, goodness, righteousness, holiness, either in men or angels, is not the highest type. Even Adamic perfection had in it the capacity for sinning ; and yet our friends who adopt the extreme eradication view of sanctification, in opposition to the repression view, come logically to a denial of such capacity in one entirely sanctified. As a matter of fact they do not thus state conclusions ; but logical listeners and readers can not avoid reaching them, and *by* them are often seriously stumbled.

Moreover, these extreme views

tend to a feeling of personal superiority entirely contrary to a genuine Christ-like life. Those who yield to this tendency are full of contradictions. Ofttimes there is apparent a low ideal of holiness coupled with the most exalted profession.

BLESSED are the pure in heart, for they shall see God.—*Jesus Christ.*

LOVE is a blessed sunshine on life's way; and, thank God, we may make sunshine for others while we bask in its invigorating beams ourselves.—*Alfred Cookman.*

How the love of God melts down the unlovely heart in man, and begets in him the new creature, who is patient, and humble, and gentle, and unselfish! And there is no other way to get it. There is no mystery about it. We love others, we love everybody, we love our enemies, because He first loved us.—*Henry Drummond.*

LOVE suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up. . . . Love never faileth.—*St. Paul.*

CHAPTER VII.

Definitions and Ideals.

In holiness there can be no selfishness.

In holiness there can be no murmurings.

In holiness there can be no deception.

In holiness there can be no covetousness.

In holiness there can be no ill-will.

In holiness there can be no seeking for the highest places.

In holiness there can be no envy.

In holiness there can be no resentment.

In holiness there can be no religious pride.

JOIN to all these negative elements their opposites, in the most absolutely positive sense, and you have an ideal which may be considered as, in some measure at least, meeting the requirements.

Absolute rightness with God and man is the single, constant, all-controlling desire, ever welling up from a heart filled with pure love.

We would suggest that such an ideal of a holy life would tend to carefulness as to the manner of proclaiming it.

Do not misunderstand me. I do not say that such an ideal would cause any possessor thereof to refrain from proclaiming it. I

have already stated, and here repeat, that I believe such an ideal is not only attainable, but has been, and is now, enjoyed by many; and that, having received it, and especially if they have received the witness of the Spirit thereto, they ought to make it known. My suggestion is, that it be made known with a reserve befitting so profound a theme.

Bishop Asbury uttered the following caution : "Affect not to be made eminent and conspicuous in holiness by standing at a distance from lower professors. . . . This religious pride of goodness ordinarily works under the pretext of thankfulness to God for his grace,

and zeal for holiness; but it may be known by this, that it always tends to lift us up, and to the censuring of our brethren and the division and disturbance of the Church of God."

Bearing in mind these cautions, and asking the reader to keep before his mental view what has been said as to the liability on *his* part to misunderstand words, and on *my* part to fail to transfer my real thought, I venture the following, gleaned from the most careful search of the best authorities, as in part, at least, the "Bible Doctrine of Holiness:"

i. Sanctification is twofold: *a.* Of the nature; *b.* Of the life.

2. Sanctification is both a progressive and an instantaneous work. For the instantaneous work there is generally a somewhat extended period of preparation, nevertheless it *may* occur at the instant of regeneration.

3. There comes a time in the progressive work of sanctification when it is complete, entire. By affirming such completeness, I do not mean angelic perfection, or Adamic perfection. In other words, I do not mean to affirm salvation from the consequences of Adam's sin. Defects, limitations, imperfections, remain in body and mind, and must remain until this mortal shall put on im-

mortality. But these are not sins for which man is responsible; not sins properly so called.

4. Just as there can not be two persons absolutely equal in intellectual attainments, so there can not be two persons absolutely equal in the experience of holiness or perfect love; for love is dependent upon knowledge. If one's apprehensions of the Divine character are exalted, his admiration of that character will be proportionately exalted, and his love increased. It logically follows that there must be as many degrees in holiness as there are persons who enjoy the precious blessing.

5. Sanctification can not be log-

ically defined. Even John Wesley does not really define it. He simply informs us where perfection is found; namely, in the affections. He and many others have called it "perfect love." And here, evidently, is where at least subjective sanctification is found. "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear." But I still insist that telling where it is found, and what it does, is not defining it.

6. Inasmuch as the Scriptures plainly teach that there is a state of grace which may be considered mature, and which they plainly call perfect love, and inasmuch as this state is held forth as the privilege and duty of believers, it is a proper subject of Christian testimony and pulpit teaching, and should not be refrained from because we can not adequately define it, or even clearly and fully cognize it in consciousness; for the same difficulty meets us when we undertake exhaustively to define the lower states of grace.

7. The Scriptures do not warrant us in restricting the attainment of holiness to any definite

mode; hence no man, or class of men, ought to so teach the extreme "second blessing" theory of sanctification as to discount other teachings having an equally Biblical basis.

"HOLINESS is the truth, glowing all over, webbing all through Revelation ; the glorious truth which sparkles and whispers and sings and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system." — *Bishop Foster.*

"TIS done! thou dost this moment
 save,
With full salvation bless;
Redemption through thy blood I have,
 And spotless love and peace."

—*Charles Wesley.*

THE divine chemistry works in the subsoil.—*Hawthorne.*

To LIVE in hearts we leave behind
is not to die.—*Campbell.*

FOREVER with the Lord!
 Father, if 'tis thy will,
The promise of that faithful word,
 E'en here to me fulfill."

—*James Montgomery.*

CHAPTER VIII.

Appeal and Testimonies.

A. LET all parties grant that the Scriptures *do* teach the possibility of reaching the sanctified state by the definite “second-blessing” mode, and that many of God’s children have thereby attained thereto, and lived therein to the end of life’s pilgrimage.

B. Let all parties grant that the Scriptures *do* teach the possibility of reaching the sanctified

state by another and equally legitimate mode; and that many of God's children have thereby attained thereto, and lived therein to the end of earth's pilgrimage.

And then:

A. Let every individual Christian who is conscious of *not* having reached that state of grace which his own reading of the Bible convinces him it is his duty and privilege to enjoy, earnestly, and with faith-filled prayer and consecrated effort, seek therefor; being well assured that he is already blessed in that he is hungering and thirsting after righteousness or holiness, and equally well assured that he shall be filled.

B. Let every individual Christian who is conscious of *having* reached that state of grace which his own reading of the Bible convinces him it is his duty and privilege to enjoy—namely, holiness as he understands it—tell it out and live it out so humbly, so sweetly, so lovingly, that the Divine image will show forth with such plainness that only the spiritually blind will fail to see it.

Many, we believe, are thus witnessing and thus living, and by their holy, love-filled, Christ-like lives are glorifying God, blessing the world, and hastening the coming of that glad day when “every knee shall bow, and every

tongue confess that Jesus Christ is Lord, to the glory of God the Father."

A few almost sacred voices shall close this little book, which, I trust, may be blessed to the enlarging of many experiences, the sweetening of many natures, and the final bringing of many into absolute harmony with God.

Fletcher says: "By Christian perfection we mean nothing but the cluster and maturity of the graces which compose the Christian character of the Church militant. Christian perfection is a spiritual constellation, made up of these gracious stars, perfect repentance, perfect faith, perfect

humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies as well as our earthly relatives, and, above all, perfect love for our invisible God through the explicit knowledge of our mediator, Jesus Christ."

In giving *his* experience Moody says: "I began to cry as I never did before. The hunger increased. I was crying all that time that God would fill me with his Spirit. Well, one day, in the city of New York—O what a day! I can not describe it. I seldom refer to it. It is almost too sacred an experience to name. Paul

had an experience of which he never spoke for fourteen years. I can only say that God then revealed himself to me, and I had such an experience of his love that I had to ask him to stay his hand. . . . I would not be placed back where I was before that blessed experience if you would give me all of Glasgow. It would be as small dust in the balance."

Miner Raymond, an acknowledged authority in systematic theology, says:

"That thousands have thus come unto God for full salvation and have obtained it, we do not doubt, and that it is the privilege

of all believers, by patient continuance in well-doing, and by diligent attention to the means of religious culture, to so grow in grace and in the knowledge of our Lord and Savior as to attain unto the stature of the fullness of Christ, and live many years on earth in the full enjoyment of perfect love, we think is fully attested by the Scriptures."

Daniel Steele gives the following very definite testimony:

"Six months ago I made the discovery that I was living in the pre-pentecostal state of religious experience, admiring Christ's character, obeying his law, and in a degree loving his person, but

without the conscious blessing of the Comforter. I settled the question of privilege by a study of St. John's Gospel and St. Paul's Epistles, and earnestly sought for the Comforter. I prayed, consecrated, confessed my state, and believed Christ's word. Very suddenly, after about three weeks' diligent search, the Comforter came with power and great joy to my heart. He took my feet out of the reel of doubt and weakness, and planted them forever on the rock of assurance and strength. My joy is a river of limpid waters, brimming and daily overflowing the banks, unspeakable and full of glory."

The careful, conservative Miley, a very prince among thinkers, writes :

“There is a Divine side to this question as well as a human side. If we look only at the human, we shall more than doubt the possibility of a full salvation in the present life. In this single view we shall see nothing but the weakness and sinfulness of man. But if we look also on the Divine side we shall see the infinite efficiencies which center in the economy of redemption—efficiencies which work together for our salvation from sin. Let us say, then, that man is corrupt and sinful, and in himself not only weak but utterly

helpless; but against all this let us affirm the truth that on the Divine side there is a mighty Savior, an all-cleansing blood, and a Divine Purifier. In these central truths of our soteriology lies the possibility of a present full salvation. If such a salvation meant a deliverance from the manifold infirmities which are inseparable from the present life, then indeed would it be impossible so long as we live; but such infirmities are not sins, and therefore are not inconsistent with a state of full salvation."

In "Light on the Pathway of Holiness," by McCabe, who, by the way, refuses to accept the

extreme-eradication theory, we read: "By holiness I mean that state of the soul in which all its alienation from God, and all its aversion to a holy life are removed. Holiness admits of an infinite number of degrees; and there is set before us an eternal progression in holiness. But that degree of it, or that state of the soul in which temptations to sin leave there no damaging moral influence, no tarnish of sin, no pain to the conscience, no corruption of the will, no obscurity or perversion of the spiritual vision; that state in which the all-efficacious blood of Jesus has washed away all the stains of sin, and in which the

Holy Spirit constantly presides, rules, and reigns without a rival, is what we call sanctification."

Frances Ridley Havergal, an Episcopalian, thus details her experience in seeking, finding, and enjoying soul-purity:

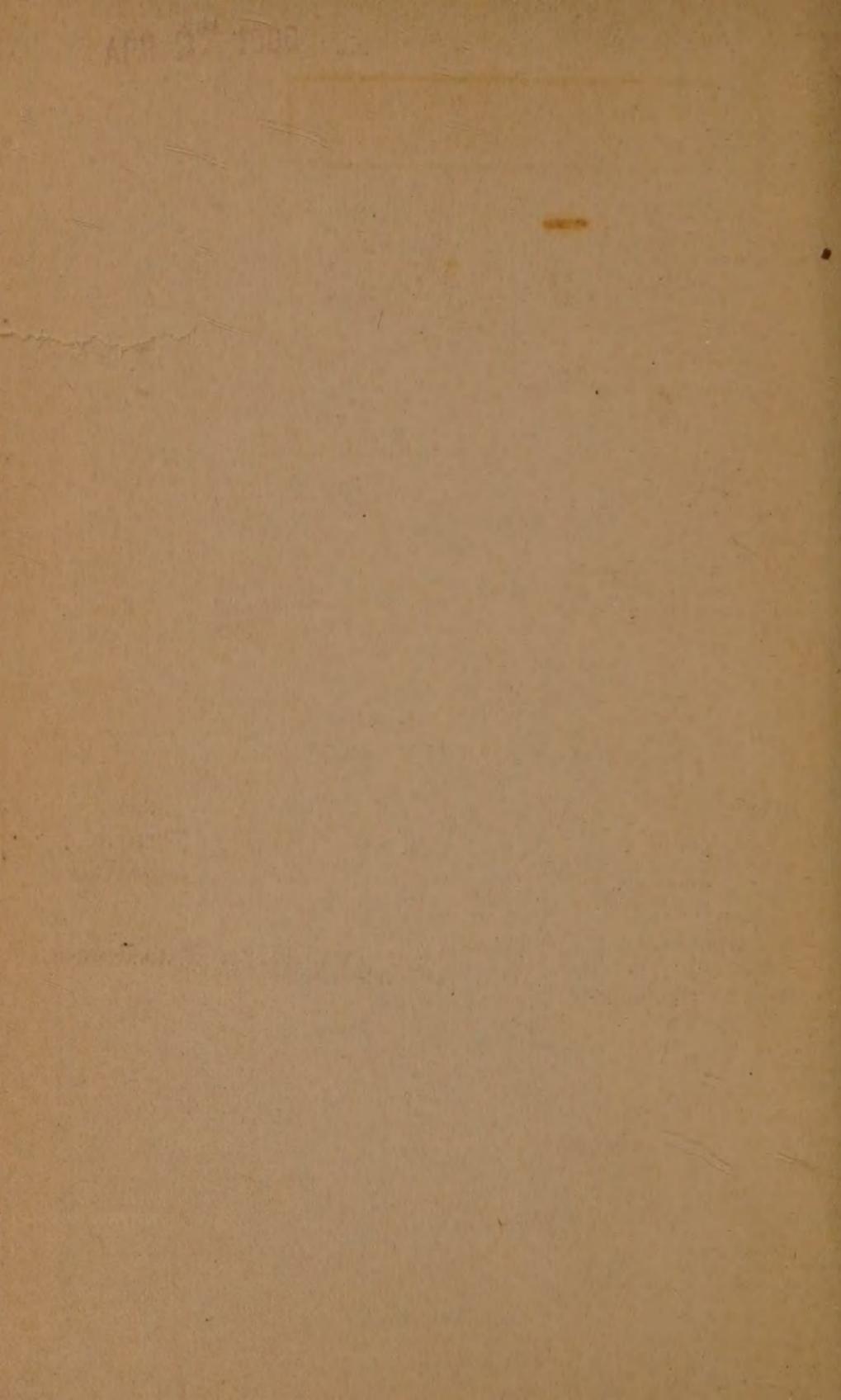
"Yes, it was on Advent Sunday, December 2, 1873, I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light, and what you see, you can never *unsee*. There must be full surrender before there can be full blessedness. God admits you by the one into the other. He himself showed me all this most clearly. You know how singularly I have been withheld from

attending all conventions and conferences; man's teaching has, consequently, had but little to do with it. First, I was shown that 'the blood of Jesus Christ his Son cleanseth us from all sin,' and then it was made plain to me that he who had thus cleansed me had power to keep me clean; so I just utterly yielded myself to him, and utterly trusted him to keep me."

James Brainerd Taylor, a Presbyterian minister, says that after his conversion he was greatly troubled on account of indwelling sin, but that finally he was led into perfect peace. His own words are: "My mind loves to dwell upon this delightful theme

—holiness. It is a blessed doctrine. O why did I not come to possess it before? Why, because, like many other professors of religion, I looked for a death purgatory, not believing that the blood of Christ, and not the purgatory, cleanseth from all sin. This is the present tense. It is efficacious *now*, and the Lord has proved to me a full, a complete Savior."

Let Bishop Asbury speak last: "I live in patience, in purity, and in the perfect love of God. God is my portion; he fills me with pure spiritual life. My heart is melted into holy love, and altogether devoted to my Lord."



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